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WEEKLY REVIEW.

—Bombay for the past eight or ten days and nights has been striving with all its might to write some additions to the story of the Arabian Nights' Entertainments. It has been supping to the full of gaieties; balls, concerts, dinners, theatricals, &c., and has lived in a blaze of splendour ; levées, durbars, grand ceremonials, glittering displays of oriental royalty and of Star of India Knights. "A city of enchantment," a contemporary calls it, and not without reason, inasmuch as a courtly lady has been transformed into a Grand Knight Commander ! Lordly knights we know, and queenly women we know, but a lady knight Grand Commander—unless it be those of the Joan-of-Arc type—is something beyond the range of our acquaintance. Notwithstanding the overwhelming splendour, and dazzling displays, the light of the sun does not yet appear to have been put out,

—It is matter for congratulation that no unusual accidents have happened, and that no serious crimes have been committed, during the excitement prevailing in our city all the week,

—The presence of one Native prince was missed in all our grand assemblies ; and it is said that their Excellencies the Governor of Bombay and the Viceroy of India have expressed "dissatisfaction" and "displeasure" thereat. H. H, the Guickwar of Baroda seems to have been invited to come to Bombay with other potentates to meet the Viceroy. He couldn't see it, and sent excuses ; it is publicly stated that his excuses are not believed. Probably H. H. Mulharrao remembers having been left in prison, notwithstanding all his intreaties to the British authorities for interference in the matter of his brother's ill-treatment of him. Our Government may conveniently forget all about this ; but perhaps Mulharrao finds that he cannot forget it so easily.

—The Rev. Mr. Barker, formerly in this country in connection with the Ahmednuggur Mission of the American Board, has just returned to this country after an absence of many years in America. He has now come out in connection with the Presbyterian Board, to join the Rev. R. H. Wilder at Kolapore. The Rev. Messrs. Graham and Hull, for the same Mission, accompany him. These with a number of returned and newly-appointed missionaries for fields in Northern India, and also for the German Evangelical Missions in the South, arrived by the steamer *India* from Genoa, last Monday. May the grace of God go with all these servants of Christ and give them large success in the prosecution of the Master's work !

—We have already noticed *The Monthly Visitor,* a four-paged pamphlet published monthly at Ahmedabad by the Ahmedabad Benevolent Society, and specially designed for educated Natives. It is an excellent publication, and we trust that many of the class for whom it is designed see it. We have marked one or two of its articles for our columns.

Since England began to be honeycombed with mines, it has more than once occurred that by the irruption of a body of water, or the falling of some gallery, a party of miners have been cut off from the shaft by which alone the bank could be reached. When the intelligence has been flashed through England that a company of miners are thus buried alive with but the faintest hope of escape for any of their number, the interest of the nation is drawn absorbingly to the scene, and it is with the sympathies of many millions that they who are at hand put forth such efforts as are available, to effect, if possible, the release of some. No expense is spared, no effort is withheld, to open up communications with all speed, lest the breath of life should be extinct in them before they are reached. Many come togegether, and those who cannot directly engage in the work, do what they can indirectly, ministering to the labourers as they can. There is a general willingness to make sacrifices, suddenly awakened. All are perfectly able to realize the situation ; all can conceive of the poor buried ones, waiting in intense anxiety, battling with the foul air, suffering from hunger and thirst, and perhaps witnessing the death-throes of some of their number. Should at last one of the company be brought safely to the mouth of the pit that has been opened up, at the first glimpse they get of him, a cry of gratitude will go up from the assembled multitudes, and telegraphic messages will be sent to all parts of the kingdom, yea, even to the Queen herself, and her Majesty, in common with all her subjects, will manifest the joy caused by this wonderful deliverance. What honours will be rendered to those who have been prominent in this blessed ministry of deliverance ! And so, if another is brought safely to the light of this upper world. Perhaps this will give us some idea of the deep interest with which the inhabitants of heaven watch the work of the salvation of sinners carried on by Christ's servants in this world. We are told that there is joy in the presence of the angels of God, not over this or that political revolution, not over this or that great battle by one nation over another, not in the accession of a sovereign here or the consolidation of an empire there, not in the discovery of gold mines in Australia, or diamond mines in Africa, not in those events which excite supreme interest among men, but there is joy in heaven over one sinner that repenteth. As all England thrills with joy when a buried miner is snatched from death and brought back again to the genial airs above ground, so does a thrill of rapture go through the hosts of heaven when a lost sinner comes to Christ and finds eternal life. Shall the time ever come when the world will participate in this sympathy, and among all items of intelligence give the first place to those which tell of the conversion of sinners ? When the time comes we shall not be far off from the fulfilment of the prayer now so often offered, 'Thy kingdom come, thy will be done on earth as it is in heaven.'

But suppose the relief party, working so strenuously to recover the buried miners, should bring up one who, on first reaching the upper air, should appear to be safe and sound, but after two or three days should take ill and die from the effects of the malarious atmosphere he had been breathing down below. What then ? Will the men relax their efforts ? Will the cry go up, It is of no use trying to save any more ; even after we have got them out they can't live ; let us give it up ? Will there come a mandate from the government forbidding all further efforts to save the party ? That indeed would be a strange result. No such result would be witnessed. On the contrary, more vigorous efforts would be put forth to save the rest, if even only one could be snatched from the awful death. And why should it not be thought a strange sort of reasoning when, after the apostacy of some convert, the lapse of some recovered sinner, the suggestion is made that further efforts are useless, the whole thing a grievous waste. They who have very little faith will listen to such reasoning, but others will find in the fact of occasional failure only a new incentive to strenuous and persevering endeavour.

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SATURDAY, NOVEMBER 23, 1872.

THE VICEROY IN BOMBAY.

In connection with the visit of the Viceroy, there has been a great deal of excitement, of display, of festivity. It would be difficult to parallel in the Western world some of the scenes that have been witnessed here in the last fortnight. There has been an unprecedented gathering together of the Native princes and rulers of the states that have not been absorbed in British India ; never before, we think, had the princes of Northern and Southern India the opportunity of meeting ; the invitation to meet the Viceroy was also virtually an invitation to these Rajahs, Maharajahs, Nawabs and Begums to become acquainted with each other. The occasion has then in many respects been a very remarkable one. Of course these princes would be influenced not merely by a desire to exhibit such splendour as they have at command, before the eyes of Lord Northbrook, who is to-day Her Majesty's

Viceroy, and after a while will be succeeded by some other English gentleman in the office; but also to shine before one another. We know how very strong the spirit of rivalry is among them; and what an unpardonable offence it is considered to give some token of respect to another which is considered due only to oneself. The occasion then was regarded by many of them as of passing importance. European ideas have invaded to some extent even these Native courts; and the barbaric splendour of former days is giving way to an indescribable something compounded of Eastern glory and Western style. Our streets have presented strange sights of late. It has been a gala time. The world has been decking herself in holiday attire and looking her best: Wealth has been freely lavished; the pride, pomp and circumstance of glorious war have been simulated in peace. The marvels of modern invention have contributed to the distinction of the hour. The completion of the great railway systems of India, after twenty years, has permitted the distinguished men of the remotest parts of India to come together with almost magical facility; and telegraphic wires have allowed the remotest parts of the world to be cognizant of what has here been going on. Even a few months earlier, this would have been impossible. We are right therefore in saying that there has been a special exhibition of the world's glory. The imaginations of many have been affected; the pride of many hearts intensified; the idolatry of the present has been stimulated; this life has decked itself in the garb of immortality, and the things of the world to come have dwindled into comparative insignificance. We are not speaking cynically, or superciliously; we have no fault to find with this or that; we want just to seize the fact, the salient fact in such a holiday time, namely, that the world is then arrayed in her best, and gets great power over the imagination.

When Jesus of Nazareth entered Jerusalem, sitting upon a colt the foal of an ass, in meekness and lowliness, without regal adornments or emblems, escorted by Galilean fishermen and publicans, the scene was marvellously different from that which we lately witnessed. But the crowd gradually increased, and we are told that the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. What were these mighty works? They were not referring to great emprises of war accomplished by Jesus, nations subdued or destroyed, cities taken; no spoils of war were exhibited in that procession; none of the princes of the world were there to grace the entry of Christ. But there were trophies of his mighty powers there present; some who had been blind from their birth and who had received sight from his touch; some who had been cripples, but who could now walk and leap; some who had been lepers but were now cleansed; nay, you might have found one even who had been dead and had lain in the tombs, and had been summoned again to life by Jesus; and many others who had been slaves of sin were rejoicing in the love of God though his beatific words. The great men of Jerusalem might look on askance and ask contemptuously what it all meant. But now observe. There were in those days magnificent processions and triumphal entries at Rome; in the course of five centuries there had been splendid exhibitions of the pomp, pride and glory of the world in Babylonia, Egypt, Greece and Rome; pageants that have a conspicuous place in history to this day; but the Sovereign of the universe, the King of kings and Lord of lords, the all-knowing One, had singled out this entry of Jesus into Jerusalem, five centuries before it occurred, and caused it to be written by the pen of Zechariah. Here is what heaven sees to be glorious. This Jesus distinguishes himself from all that ever trod this globe, by his self-sacrificing spirit of love and by his unwavering devotion to the Father's will. This advent, so derided and decried by the wise and prudent, was truly glorious in the estimation of heaven, and in comparison with it, all the pomp and pageantry of even the greatest conquerors, were not for a moment to be mentioned.

Far be this from thee, exclaimed Peter once, when the Lord had told him that he should go up to Jerusalem, be there seized by his enemies, crucified and buried. Jesus said to him: Thou savourest not the things that be of God, but those that be of man. And thus it is with men. They savour not the things which God admires and commends; they see no glory where God sees it; they are fascinated by the splendours in which this fugitive life arrays itself.

Light from on high must descend into the darkened heart of man, in order that he may see the glory of God in the face of Jesus Christ, and see that the glory of this world has no solid foundation. What shall it profit a man if he gain the whole world and lose his own soul? The glory of man is as the flower of grass. They who are taught of God turn their backs upon it, and seek for glory, honour and immortality, where alone they can be truly found.

A PECULIAR PEOPLE.

The Apostle Paul, in his epistle to Titus, speaks of Christ's people as a peculiar people. "Christ gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." By peculiar is here meant special to Christ, specially his, his own distinctively. But to be this, it is necessary that they should be peculiar in the sense of being different from other people; not conformed to the world, but transformed by the renewing of their minds. They are not of the world, as I am not of the world, says Christ; I have chosen them out of the world. They are a separated people; not separated, in the sense that they dwell apart, as the Jews of old did; nor in the sense that they dwell in monasteries and convents; nor in the sense that they refuse to have intercourse with other men; nor in the sense that they despise others as the Pharisees did. In what sense, then? How is the Christian called to be peculiar? This is a question that more or less occupies the minds of those who wish to follow Christ. It is a question that is often solved in a way that reduces the expression almost to meaninglessness. Multitudes who are called Christians, are anything but peculiar; and they give more attention to the question, how not to be peculiar, how to combine the service of Christ with the observance of the world's requirements, than they do to Christ's law of non-conformity.

The peculiarity of Christ's people is shown by the context. First, they are redeemed from all iniquity; second, they are purified; third, brought into a special relation with Christ himself, so as to be thoroughly his and under his entire control; fourth, they are zealous of good works.

They are redeemed from all iniquity. They have not reformed themselves; not broken off certain grosser sins; not improved themselves. They have been redeemed; a ransom has been paid for them by another; they have been delivered from captivity; once sold under sin, and hopelessly subject to it, they are now made free in Christ; free not to sin, but free to forsake sin; their will has been made coincident with the sovereign will, and they are consequently free with the only true freedom. The blood of Christ cleanseth from all sin; obtains pardon for past sins, and the power of the Holy Ghost to keep the heart from sinning. It is with the believer according to his faith; the measure in which he continues to sin, is the measure of his want of faith in Christ. Christ died to redeem him from all iniquity; from all that is sin; Christ is a perfect Saviour, and if we have faith to appropriate all that he offers us in the way of help, we shall be delivered from all iniquity, and thus made to differ from other people in this most important respect. Christ was holy, harmless, undefiled and separate from sinners; he was separated by his holiness; and he says that his people are not of the world even as he is not of the world.

He purifies us, by the power of his Spirit, inspiring us with a hatred of sin, a hungering and thirsting after righteousness. He purifies unto himself. Christians are a consecrated people; One is their Master, even Christ; they are in the world to do his will. They lived one life in the world, doing the world's will; but that life is extinct; they are dead, and their life is hid with Christ in God; they are crucified unto the world and the world unto them; they have passed from death unto life. Christ has shown them the world at his cross; they do not merely discover Christ there, but they discover the world crucifying him; the world is unmasked. He came into the world, and the world was made by him and the world knew him not. Their object is not to try and reconcile the world's will and Christ's will; there was a choice to make and they have made it. They are here to represent Christ, and, in the nature of things, they must break with the world, if they would be faithful to the Lord their Redeemer. This will make them a peculiar people. Fidelity to Christ will set them strongly against anything like tampering with his word. As the ages disintegrate and wear away the solid rocks, so that mountains are modified in their outline, so it is presumed time has worn away a great deal from the requirements of God. The narrow path has been altered by modern engineering so that it is broad enough to suit the tastes of the age. So says the world. But the Christian, faithful to his Lord, insists on finding the old path, and this makes him peculiar. He will not please the world at the expense of the least commandment of God.

He is zealous of good works. But having received Christ as his wisdom, he receives from him instruction as to what is a good work. That is not a good work for which we take credit to ourselves. We are branches in the true vine and bring forth fruit not unto ourselves, not in virtue of our own goodness and ability, but by the grace of Christ. Christ is our example, and we fol-

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low him. From first to last he was occupied with the work of salvation, and this is the work to which the Christian is consecrated. His great business here is not to appropriate from the world, but to communicate to it. It is more blessed to give than to receive.

There is not anything that is more quickly noticed by the world, than a disposition to deviate from its usages and to slight its authority, in other words a disposition to be peculiar. Every man's world is that body of persons by whose opinion he is naturally most governed ; to differ from whom costs the greatest struggle. They notice every movement on his part in the direction of Christ-like peculiarity, and immediately put forth their authority, not in the way of command, but in the way of banter, of surprise. Their standard is the standard of sanity, and all deviation from it is insanity ; the seceder is looked at and spoken to and spoken about, as though he were affected by incipient madness, had received a spiritual sun-stroke. Then comes the ordeal, the test of faith. Many halt just there and quietly go back, shake off their impressions, and submit to the world's authority. But they that are Christ's will recognize that the peculiarity with which they are reproached, is just that to which Christ calls them. They cannot possibly be followers of Him unless they be a peculiar people. This is the victory which overcometh the world, even our faith.

WHAT IS TRUTH?

Sound in faith, in charity, in patience. (TITUS ii. 2.) The word rendered 'sound,' means healthful, free from disease. Nothing less will satisfy the Physician, and nothing less ought to satisfy the patient. It is strange that any man should imagine he is pleasing Christ by resting contented with any less than spiritual health.

Not given to much wine. (3). If any one insisted that the primitive church absolutely demanded from all its members, entire abstinence from wine and strong drink, this text would be a difficulty in his way. There is good reason to believe that total abstinence was practised by many in the apostolic churches; and we find principles laid down which favour the practice, and which seem fully to authorize us, in a day when drinking usages have attained such a portentous development, and when the victims of intemperance are counted by myriads, in calling upon all who love the Lord to put their protest into the most intelligible form and have nothing whatever to do with intoxicants.

In all things showing thyself a pattern of good works. (7.) Here is a part of ministerial duty, that is somewhat overlooked. Put the whole of your Gospel into your life, so that even the deaf in your congregation will become well acquainted with it. Nothing is so much wanted in this age as Christian patterns.

Sound speech that cannot be condemned. (8.) Sound, up to the health-mark of truth. A man shall give an account of every idle word. Every word that I speak or write, let me first speak it in Christ's ear, write it first under Christ's eye, and have his warrant for it, then if all the world and even all Christian doctors condemn it, it matters little. This habit of reference to the mind of Christ becomes in time so confirmed, that it does not interrupt or hinder the due speed of our communications. Reference to a true standard is as easy as reference to a false standard. The grace of recollection, which is the opposite of impulsiveness, needs to be carefully cultivated by all Christians. It is this which will develop good sense in the Christian, and compel men to recognize his thoughtfulness and intelligence.

God our Saviour. (10.) God our Saviour and Jesus Christ our Saviour alternate all through this epistle, and evidently intentionally.

To all men. (11.) God's saving grace to all men hath appeared through the Saviour's command to preach his Gospel to all. God will have all men to be saved.

Showing all meekness unto all men. (iii. 2.) We are not to flatter ourselves that we have meekness within us, undeveloped; we are to show it. We are to show *all* meekness; put up not with a little, but with much annoyance. And we are to show it to all men, even to mean men and those of low degree.

Good works. (8.) This expression occurs over and over again in this little epistle. But it is expressly declared that we are justified by grace, not by works of righteousness which we have done.

A heretic. (10.) This means a man creating a party in the church, creating divisions, a sectary.

Without thy mind would I do nothing. (14.) How much there is in the history of the church in painful contrast with this spirit! The apostle would do nothing authoritatively that he could do in any other way.

A partner. (17.) Christians are partners. No man has exclusive power over what he has; he must consult the interests of his brethren. Fellowship means community.

Through your prayers. (22.) Paul must have had a strong confidence in the prevalency of their prayers, since he goes so far as to ask that a lodging may be prepared for him. This letter was written when those to the Ephesians and Colossians were written; and it is not impossible that Paul may have visited Colosse again, though his journey was probably too hurried to allow of any long stay at one place.

In divers manners. (HEBREWS i. 1.) Scientific men of the present day are pleased to tell us that God is dumb and shall be so for ever. He has no power to speak. He has expressed his will in his works and in the laws to which he has subjected the universe, and if we do not happen to hear it there we must go without it. Any other ruler finding one expression of his will unheeded, has recourse to another; but God is tongue-tied. He only is without freedom, having tied his own hands by his inviolable laws. Every father has the privilege of answering his child's prayers, and no true father would like so to anticipate all the desires of his child as to take away for ever the occasion of his asking anything. On the contrary, the sweetest communion of parent and child, is in the way of asking and receiving. In opposition to the men of science, the Bible declares that God is not dumb and is not manacled; he is as free to speak and to act as any creature of his is. God spake in divers manners unto the fathers. In many ways he caused them to hear his voice, for they had faith; and he gave them to know assuredly that it was his voice, so that they could stake their lives on the truth of the words.

The worlds. (2.) The æons, or dispensations.

A more excellent name. (4.) The angels are indeed called the sons of God, but no one is singled out and addressed as the Son of God.

All ministering spirits. (14.) All that we are told about, all those mentioned in the Old Testament, are they not all sent forth to help the heirs of salvation? The Bible tells us only of that which concerns man, and speaks of the hosts of heaven only as they have a relation to man.

God also bearing them witness. (ii. 4.) They that heard the Lord and confirmed his word to the early believers, were men of Pentecost, holy, consecrated, full of faith and of the Holy Ghost. We should think this ample testimony. But God was not content without bearing witness in supernatural works, signs and wonders, divers miracles and gifts of the Holy Ghost, that is, extraordinary gifts of the Spirit, something that was purely of the nature of evidence. It was because the Son was so much greater than the prophets and other ministers of the word in the old dispensation, that mightier displays of divine power were needed in the way of testimony. 'If I do not the works of Him that sent me, believe me not.'

The world to come, whereof we speak. (5.) The Messianic kingdom, already begun.

That he, by the grace of God, should taste death for every man. (9.) That his death, through grace, should be available for the salvation of every man. This clause corresponds to 'thou has set him over the works of thine hands' in the quotation, and is illustrated by Christ's words: "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him."—Jesus was made, for a little, lower than the angels, and was made subject to mortality. At the first glance this seems to vitiate the apostle's argument for Christ's superiority. Hence the reference to the voluntariness of his death, and to the cause of it; that he should *taste* death; *for* every man.

The captain of their salvation perfect through sufferings. (10.) So far from detracting from his glory, the humiliations and sufferings of Christ gave him the perfection that he needed in order to lead the host of his redeemed from sin and misery to glory and everlasting purity. Though the perfections of the Godhead were in him, these of themselves would not suffice to save a ruined race; for man had voluntarily turned his back on these, and his great antagonism was toward these. To be saved, man needed to be inspired with confidence in God; but confidence could only be inspired by One in whom the perfections of the Godhead were to some extent, for a season, veiled, and who could identify himself with man in his infirmities and sufferings; who also could as man fulfil the law which man had broken, and as Godman suffer for the sins of the race. His perfection as a Saviour Jesus found in this world and found at the cross. (v. 14.) This indicates to us the state of mind which had directed this letter to Hebrews who were professing Christians, but from whose mind the veil of the Old Testament was not yet done away.

He is able. (18.) This ability comes from his having suffered in the flesh. He is perfectly able to succour the tempted, if only they will summon him, look to him. He is able, whatever the temptation, and he will be able, whatever the temptation.

Epitome of News.

SATURDAY, NOVEMBER 16, 1872.

—The transport *Euphrates* arrived yesterday from England, and the *Jumna* left yesterday for England, both having troops.

—Sir Cowasjee Jehanghir gives Rs. 1,000 to the Khandeish and Nassick Relief Fund in honour of the Viceroy's visit to this Presidency.

—*Bombay Gazette:* "Mr. A. G. DeGa, bookkeeper to Messrs. Forbes and Co., who partook of a portion of a poisoned cake sent as a present to his brother, died at Bandora yesterday morning. This makes four deaths resulting from the dastardly crime."

—Indian Telegraph: "The trial in the great note-forgery case lasted two days at the High Court before Justice Holloway. The prisoners were defended by counsel. They were both found guilty, and sentenced to transportation for life."

—The Viceroy held a levée in the Town Hall yesterday afternoon, which the *Bombay Gazette* describes as having been crowded, uncomfortable, and yet pretty. The following from that paper certainly supports the two first terms: "When the reception commenced there was such a rush to be presented to the Viceroy early that the barrier went down like a house of cards, and the police had to rush into the breach and regulate the somewhat unruly host. Once in the centre of the crowd, there was no getting back, because of the numbers who were bringing up the rear, and there was but little getting forward. The heat was intense, and perspiration was a drug in the market; it trickled down the walls, it galloped over faces, and it broke out upon the Elphinstone statue in a manner which would have put the celebrated sweating eidolon of Ajunta to the blush. Everybody prayed that the affair might be over quickly, and there was nobody there who did not feel that he was showing allegiance to Her Majesty at a painful sacrifice of energy and temper. The crowd tailed off in Indian file before His Excellency the Viceroy in the ordinary style, and he made between 700 and 800 obeisances in his usual courtly manner."

—*Friend of India:* "We are informed that the Burdwan fever has extended to Midnapore, Beerbhoom, Moorshedabad, and Bankoorah. It seems to be specially severe in Beerbhoom, and has already counted its victims by thousands. Our readers doubtless know that the last of these districts was one of the healthiest in Bengal, was considered indeed to have the finest climate on this side of Behar, and was often visited by invalids to recruit their strength. It is now fast becoming as unhealthy as any of the lower districts. Last year the fever appeared in the villages on the extreme east of the district bordering on Burdwan, about the month of October, and soon spread to neighbouring villages, infecting the country round for the distance of ten miles. This year it appears to have broken out in August, and to have rapidly spread over the eastern half of the district; now it is said to be extending westwards, and in fact to have appeared in the Sudder station of Sooree."

Referring to the Burdwan fever, a writer in the *Indian Medical Gazette* says :—"There can be no doubt as to the relapsing nature of the fever, and the failure of quinine in effecting a cure.

Quinine only relieves for the time, but never cures. During my service in the district of Burdwan, at least 10,000 fever cases came under my observation; but I do not remember a single case in which quinine proved successful. Indeed, I firmly believe that no medicine in the world can cure the fever patients of Burdwan if they remain under the same malarious atmosphere as they are now doing. Sanitary improvement is the only means by which the people of fever-stricken districts can be saved."

—*Bombay Gazette:* "The question of the suppression of the infamous Macao coolie trade has come before the Chinese and the Japanese Governments, and the difference in the manner in which it has been dealt with by each gives a very accurate definition of the two governments. The Chinese, on hearing of the coolie trade, and being urged by the representatives of the Western Powers to suppress it, published an edict deploring 'the foolishness of those who preferred to leave China for Peru.' The Japanese Government, in reply to the same requests, published an order forbidding ships engaged in the coolie traffic the use of Japanese harbours on any pretext whatever."

—We find the following in the Overland Mail, Oct. 18: "A correspondent, on whose good faith the *Sheffield Telegraph* relies, sends to that journal a singular story of a burglary committed two or three years ago at an old-fashioned house in a southern county:—

"The lady who occupied the house retired to her room shortly before midnight, and found a man under her bed. She feared to go to the door and unlock it, lest the burglar should suspect that she was about to summon help, and should intercept her. To gain time, she sat down and took her Bible from her dressing-table. Opening the sacred book at random, it so happened that the chapter lighted on was that containing the parable of the prodigal son. Kneeling down when the chapter was ended, she prayed aloud—prayed earnestly and fervently. She besought safety for herself during the perils of the night, and cast herself in supreme confidence on the Divine protection. Then she prayed for others who might have been tempted into ill-doing—that they might be led from evil, and brought into the fold of Christ; that to such might be vouchsafed the tender mercy and loving-kindness promised to all who truly repent of their sins. Lastly, she prayed that, if He willed it, even to-night, some such sinner might be saved from the wrath to come; might, like the prodigal, be made to see that he had sinned, and might so be welcomed back with the joy that awaits even one penitent. The lady rose from her knees and went to bed. The man got up as noiselessly as he could, and said: 'I mean you no harm ma'am; I am going to leave the house, and thank you for your prayers.' With difficulty he opened the bedroom door, and presently she heard him open a window in another part of the house, and drop down into the garden. The lady was recently visiting at a friend's house in the north of England, and, while there, was asked to go to hear, in a dissenting place of worship, a minister who was 'a reformed character.' In the course of the sermon the preacher told all the incidents of this terrible night exactly as they occurred. After the sermon she went into the vestry and asked him who had told him this story. After some hesitation he said *he* was the burglar, but that her earnest supplication and intercession sank deep into his heart, and as he listened he there and then resolved not only to give up his guilty design, but to live a reformed life altogether. To that resolution he had adhered, and to her was owing whatever good he had since been able to do as a minister of the Gospel."

A little precipitancy on the part of this good lady might have frustrated the grace of God in this instance. Assuming the story to be true, it is in several respects an instructive one.

Monday, November 18.

—*Bombay Gazette:* "'On Saturday, the 16th of November 1872, at 4 o'clock P. M., His Excellency the Viceroy and Governor-General, Grand Master of the most exalted Order of the Star of India, will hold a Grand Chapter in the Viceroy's Camp at Bombay for the purpose of investing Her Highness the Begum of Bhopal as a Knight Grand Commander of the said order, and the Honourable John Strachey, Member of the Council of the Viceroy and Governor-General of India, as Knight Commander of the said order, in obedience to the command of Her Majesty Queen Victoria,' &c. This is what the *Government Gazette* notified in an Extraordinary, and few people reading such a skeleton of the grand ceremonial performed on Saturday afternoon by His Excellency the Governor-General could imagine that it would be filled out with such life and substance, and dressed so splendidly, as it really was. Riches, pomp, extraordinary combinations of colour—these were its principal characteristics. Such masses of jewels and tissues of gold, so many glowing subjects for the painter, such food for those whose imaginations are inflammable by 'pomp and panoply of state,' made up a ceremonial which we think could not have been equalled out of the bounds of India. Such a spectacle in England would have attracted to its vicinity thousands from all parts of Europe, and for the immense gratification which it would have afforded to Her Majesty and our countrymen at home, as well as to illustrate the resources and beauties of the most interesting part of the foreign dominions of the beloved Empress of Hindostan, we wish that the Oval, with its pavilion, its crowds, its ornaments, and all its charming features, could have been transported from its own lovely situation—where handsome buildings guard it on one side, and a fascinating bay ripples on the other, while the varied scenes of rock and tree peep in upon it from no great distance off—to some place in that isle at home which is protected by the 'silver thread of sea.' Political facts may fail to arouse in the breasts of men at home that interest in India which her admirers could desire, but such a spectacle as this could not fail to awaken inquiry into the nature of a country capable of producing so wonderful a sight. We were proud of it. Every Englishman who respects his country must have been proud of it, because the exceeding grandeur of the display was one of the most eloquent expressions of homage to the power of England that even a sanguine spirit could imagine."

The *Indian Statesman* on the same subject says: "No language could describe the magnificent spectacle in the Esplanade Durbar tent on Saturday afternoon, when Her Highness the Begum of Bhopal and the Honourable Mr. John Strachey were invested with the insignia of the Star of India. More than two thousand people were assembled to witness or take part in the ceremony; and the ladies' dresses of every colour, the fine display of the Chiefs and Sirdars, the twenty different uniforms, the spotless costume of the bright-turbaned Hindoos and Parsees, sprinkled throughout with the black 'full dress,' combined to make a picture that the most superb display of an Eastern Court could not approach, nor the grandest European assemblage equal. Though, comparatively speaking, limited in extent, there was an absence of sameness altogether un-Asiatic, and a variety of combination as yet impossible in Europe. The ladies were in hundreds; and after seeing how they look in their glory we are proof against the clearest demonstrations of practical philosophy. There were scores of gorgeously dressed and richly jewelled nobles from every part of Western India; unique in unlikeness to anything European, yet among themselves as different as difference could be. Conspicuous here were the Maharajah of Rewah and his plated warriors. Next there was the lustre of military uniforms, naval uniforms, judicial robes, and official costumes, Austrian, Portuguese, Turkish, and Persian. And last, but not least, the plain and ample Brahmanical turbans—red, white, green, pink, yellow, blue, or purple."

—Telegram, Nov. 16: "The coasting steamer *Taptee* struck on a sunken rock about a mile southward of outermost Vingorla rocks at 6-15 this morning. She filled rapidly and sank about 12, noon. Crew, passengers, cargo, and the steamer's materials saved. Particulars by letter."

—*Lucknow Witness:* "Some months ago we called attention to the wide field which is opening up in the Educational Department for persons seeking respectable employment, and urged European and Eurasian youths to qualify themselves for this work by acquiring a thorough education in the vernaculars of the country. In his recent Educational Report, Mr. Browning, almost in our own words, confirms what we said about the openings now available for female teachers:

"'There is a clear field for governesses who visit and teach girls and women at their parents' homes. This is one reason why I have urged the necessity of giving instruction to girls at La Martinière in Urdu and Hindi. We are not so ripe for this system of private tuition in Oudh, perhaps, as in Bengal, but even now I know of no district where I could not usefully employ a competent Zenana Teacher and Inspectress of Schools.'

"These words should be well pondered by parents in India. Fortune is fickle here as elsewhere, and children who now enjoy luxurious homes may be reduced to actual want twenty years hence. A thorough knowledge of the Native languages may be invaluable in such a case, and even if not pecuniarily valuable it must make a life in India infinitely more satisfactory than it is at present. There is, of course, a higher motive than this, but fewer persons will be influenced by it. Parents should train up their children for usefulness, and in India there can be little usefulness worth the name so long as we speak a broken language which Natives regard as that of strangers. We look upon it as one of the most discouraging features of Christian work in India that parents of all classes are unwilling to have their children taught the vernaculars of the country. A stupid idea prevails that there is something degrading in such instruction, and even Native Christians begin to share the common folly, and regard the time spent by their children in learning Hindustani as time thrown away. It is high time to throw aside such folly."

—*Bombay Gazette,* London Correspondent: "The Grenadier Guards were as usual conspicuous for their smartness, and hurried to the front with such eagerness that they omitted to secure the hide of the defunct cow off whose carcase they had breakfasted. So far so well. In the Prussian army, in peace or war, everything has to be accounted for. It appears that this cowhide should have been 'returned into the store,' but when the regimental quartermaster came to inquire for the integument it was not forthcoming, and the non-commissioned officer whose duty it was to have preserved the hide for ulterior sale had, in the hurry of breaking up the bivouac and preparing to face the foe, omitted to secure it, and as an Austrian bullet deprived him of the number of his mess he could not well account for it. The hide was missing and was not forgotten even in the hour of victory. The loss was duly reported, and from office to office travelled upwards till it reached, together with a voluminous correspondence extending, like in the case of Von Moltke's rappee, over fourteen or fifteen months, till it reached the Controller of Military Accounts. The pith of the acres of closely written official paper was that there had been a cow on a certain date; for the cow's consignment there was a voucher; when she was made over to the Grenadier Guards she had a hide; that epidermis was Government property, representing a certain fixed sum; the hide was not forthcoming; the State must be credited with its value. It was decided that the Colonel of the gallant regiment, who had all to do to get his men together and to hurry them into action, should have his pay docked to the tune of three thalers, that sum being the fixed regulation price of a cowhide. The Colonel resisted the 'cut' of the Audit Department, alleging that the loss of the skin was an accident of war, for which a regimental commander could not be answerable; but this line of defence availed him nothing, for in Berlin they have military financiers even harder-hearted than Colonel Chitty himself. A control of this kind would have saved us a million or two in Abyssinia, but it might be effected without reams of protocols, evidence, and inquiries, tied up in red-tape."

Tuesday, November 19.

—Colonel Lewis Pelly left yesterday by the mail steamer to join Sir Bartle Frere in his mission to Zanzibar. Dr. Seward, of whom the *Times of India* spoke so favourably, does not appear to be joining their mission. Sir John Strachey goes to England by the same steamer.

—*Indian Statesman:* "We understand that above 1,000 invitations have been issued (and accepted) by Sir Albert and Lady Sassoon for their grand Ball at 'Sans Souci' this evening."

—"The Victoria and Albert Museum, in which Scindia's banquet is to take place on Thursday will be lit with gas for the first time at 6 o'clock, this evening, as an experiment. The effect will no doubt be magnificent."

—*Bombay Gazette:* "A correspondent of the *Guzerat Friend* states that a telegram to the following effect was forwarded by this Government to the Resident at Baroda:—'Intimate to the Maharaja Mulharrao that his refusal to attend the Viceroy's Durbar will give a cause of dissatisfaction to H. E. the Governor, and the reasons for non-attendance assigned by H. H. seem to H. E. to be untrue. H. E. the Viceroy will also be displeased with the Maharaja for his non-attendance in the Durbar."

—*Englishman:* "A nation writes more letters only when the necessities for intercourse increase,

and a steady augmentation in the Post Office returns tells the same tale for its intellectual advancement that a rise in the exports and imports does for its material prosperity. Now as regards India this story has during the past ten years been a constantly brightening one. We have before us the returns from 1862 to 1871 inclusive, and the experience of each twelve months has been that the people resort to the Post Office more freely, and are willing to pay a larger total sum for the facilities which it affords. Thus in 1862 the number of letters received for delivery by the Post Offices throughout British India amounted to 42½ millions, in 1867 it had crept up to 54 millions, and during the succeeding four years it rapidly advanced to over 77 millions."

—*Shipping and Mercantile Gazette;* Wreck of the *Glenalvon:* "Splintered spars entangled in canvas and rigging gear, and the planks of a boat torn asunder by the wind and sea, were scattered around in sad confusion. More dismal still were the scenes which further search brought to light. Below a heap of rigging, and broken by the weight of a spar which lay across it, were the bones of a human being—a skeleton. The skull and ribs had been crushed almost on a level with the deck. Shreds of canvas trousers and a guernsey frock were found among and near the bones. Further search revealed five other skeletons. A slight covering of crisped flesh remained on four of the skeletons, showing that they had died more recently than the other two. Many of the utensils of the galley were found, and Captain Martin made a strict search among them to assure himself whether there had been any food on board at the time of the death of these men. Not a single remaining pot or vessel of any nature in the cooking department of the ill-fated craft contained the least particle of food. This discovery seemed to satisfy the Captain that all on board had perished from hunger, having failed, after months of eager expectation and short allowance, to meet with any helping hand. The spectacle on board the dreary sepulchral hull was appalling.

"The chronometer in the cabin pointed to half-past 4 o'clock, and on the stationary table was an open Bible turned downwards, a revolver with two chambers loaded, and a bottle containing a piece of paper upon which was written—'Jesus, guide *this to some helper.* Merciful God, don't let us perish.' The words were detached, and a hiatus occurred between every two or three of them, which showed that the writer must have been either in the lowest stage of debility or driven to madness by hunger. In the Captain's state-room his corpse was found lying bent on the floor as though he had fallen from weakness, while struggling, with faint hope, to save himself and men."

Wednesday, November 20.

—The *Times of India:* "The Bishop of Calcutta has appointed the 20th of December as a day of prayer for an increased supply of missionaries."

—"Many of our readers would be grieved to notice, in our issue of yesterday, telegraphic intelligence of the death of Mr. James Dyce Nicol, M.P. for Kincardineshire. Mr. Nicol joined the well-known firm of Messrs. W. Nicol & Co. in the year 1821, and returned to England in 1838. He retired from the firm in 1843, and in 1844 married a sister of the present Baron Overstone. He entered Parliament in 1865, and so won the respect and confidence of the electors of Kincardineshire that he was re-elcted in 1868 without opposition."

—"The (Bombay) citizens seem to have forgotten all about the Shrievalty, or else lost all interest in it. Few candidates for the office have been publicly mentioned, but the latest rumour is that Mr. Robert Knight is the fortunate recipient by whom that civic dignity, with the emoluments thereunto belonging, will be held during 1873."

This will probably awaken the citizens' interest in the matter.

—*Pioneer:* "We not many weeks ago announced that an officer of the 26th Cameronians at Fyzabad had been severely bitten by a tame (?) monkey which he kept as a pet. We are extremely sorry to announce that the sufferer, after lingering for some weeks, at times in great pain, finally sank under the wound on Wednesday evening last. We hope that the unfortunate accident, which has thus cost the life of an officer in the prime of manhood, may not be without its benefit in acting as a warning to those persons who keep surly and savage animals as pets. We are informed that the animal whose ferocity caused Lieutenant Dougherty's death was a male *lungoor* monkey, very savage and dangerous to strangers, and had been declared so vicious as to necessitate his removal from the company of the regiment which first attempted to tame the brute. To run the risk of dying by inches, as Lieutenant Dougherty is said to have done for the pleasure of keeping such an animal, does seem to us, who confess indeed no partiality for the *rôle* of brute-tamer, little short of infatuation."

—*Guardian* (London): "If coals continue to go up, and gas to get more valuable as well as worse in quality, some of our friends may thank us for calling their attention to a suggestive passage which we lately met in Walker's ghastly book *Gatherings from Graveyards*, 1839. Speaking of the operation of tapping lead coffins as performed in the vaults of London Churches, he says—'This is done by boring a hole with a gimlet; a jet of gas instantly passes through the aperture, and this when ignited produces a flame that lasts from ten minutes to half an hour. The men who perform this operation are perfectly aware of the risk they encounter, and they are extremely careful how they execute it.' The subject is too unpleasant to be worth pursuing. We must leave deductions to those whom it chiefly concerns."

—"It appears" (says the *San Francisco Scientific Press*) "that an accident, as in many other discoveries, is about to render an important service in the cause of medicine, by which the eye will be able to locate many diseases whose source and locality must now be determined by induction or inference rather than sight. It appears that Dr. Richardson, of London, while experimenting with electricity about two years ago, was surprised to find a portion of his hand so illuminated as to become perfectly transparent. This fact, and also a similar experiment by Dr. Priestley, induced Dr. Thomas Nicholson, of New Orleans, not long since, to pursue the subject till he succeded in completely illuminating the whole hand. From the result of these experiments it seems that in order to illuminate the body it would only be necessary to increase the vividness of the calcium light, and enlarge the magnifying lenses employed, so as to gain sufficient power. When all the internal organs of the human system are thus inspected by actual sight, there will be no need of diagnosing a case to discover the cause or seat of a disease. In the case of wounds or internal bruises, the surgeon can determine at once the location of the bullet, or the condition of the part affected, also tumours, ulcers, or any internal malady, as easily as can a housekeeper the displacement of an article of furniture, or an inkspot upon the carpet. It can be readily perceived that this discovery may become an efficient aid to medical science, and an incalculable blessing to mankind."

Thursday, November 21.

—*Indian Statesman:* "Yesterday, after upwards of two hundred years in British possession, Bombay witnessed its first Durbar by the Governor-General of India of such of the Princes and Chiefs as now stand enrolled under the Presidency of Bombay, and a really goodly show they made of it, invited by Sir Philip Wodehouse to meet for the occasion which offered itself after two centuries of the 'Engraiz râj' in this island."

—The same, on the Illuminations: "Had a stranger found himself suddenly in some favourable position of sufficient altitude from which to obtain a bird's-eye view of this human hive last night, he would have concluded that either the good citizens of Bombay had all suddenly gone mad or were in the throes of some great political excitement. The thousands that form the population of the town turned out in crowds, and from sunset until far into the night the great throughfares of the city were alive with masses of human beings of every caste and creed to be found in Asia."

—*Times of India:* "Yesterday morning, at half-past eight o'clock, H. E. the Viceroy opened the new building in Hornby Row which has been erected for the Sir Jamsetjee Jejeebhoy Benevolent Institution. The building, which is a handsome three-storied one, was commenced in 1870, the foundation-stone being laid by our late Governor Sir Seymour Fitzgerald in the latter part of that year. The institution was founded in 1849 by the late Sir Jamsetjee Jejeebhoy and his lady, who set aside three lakhs of rupees and twenty shares in the Bank of Bengal, to which the Parsee Punchayet added fifty-five shares more. The proceeds are employed in the education of poor children."

—"With that energy and anxiety to see and examine everything for himself which characterizes Lord Northbrook, His Excellency, before breakfast yesterday morning, paid a visit to the Sir Jamsetjee Jejeebhoy School of Arts. The Viceroy, who was accompanied by Sir Philip Wodehouse, the Earl of Donoughmore, Major-General the Hon. H. E. Norman, Mr. Lee-Warner, Dr. Wilson, and other gentlemen, was received by the Hon. Mr. Tucker, the Chairman of the School of Arts Committee, and Mr. Terry, the Superintendent, the latter of whom conducted the distinguished visitors through the several departments. His Excellency closely watched the students at their work, and on being shown some richly ornamental capitals, designed for the new palace of the Rao of Cutch at Bhooj, expressed himself particularly pleased with the originality of the design and the excellence of the workmanship, and delivered an opinion to the effect that the generally received notion that the natives of India were merely copyists was one of those shallow generalities which gain currency only amongst people who possess little or no personal knowledge of what really is the case. The sculptured marble details of the fountain to be erected at Nassick to the memory of the late Rajah of Kuppoorthulla also elicited expressions of approval from the Viceroy. In fact, with the work in every department His Excellency signified his approbation, and intimated that it was proposed to hold shortly an educational exhibition in Calcutta of works produced by all the schools of art in India. For, as abundantly satisfying the critical mind of His Excellency, Mr. Terry, Mr. Griffiths, and Mr. Kipling are to be congratulated, and we congratulate them accordingly."

—*Bombay Gazette;* N. W. Provinces: "A milkman at Nynee Tal has been fined fifty rupees for adulterating his milk with water."

A good many such fines ought to be leviable in India: in our own city perhaps.

—"One day last week some officers of a regiment at Dhurumsala had a beat round about cantonments, and succeeded in bagging 11 bears."

Are we really to believe that 11 bears have been bagged about the cantonments? How many might there be unbagged?

—*Bombay Gazette:* "Large thefts seem to be becoming common in all parts of India. The last reported is that of forty-five bags of rice from the goods shed of the Madras Railway at Beypore."

—*Indian Statesman:* "A Fancy Bazaar was held in the Framjee Cowasjee Institute yesterday evening, the proceeds of which are to be spent upon the promotion of female education in India. Various articles of fancy work, quilts, counterpanes, antimaccasars, baby's clothing, embroidery, slippers, cushions, needle-cases, scrap-books, patchwork, and other nicknacks were exposed on long tables in the lecture-room of the Institute, each presided over by a lady. The Lady President, Mrs. Robertson, must feel somewhat disappointed at the result of yesterday's sales, but perhaps when the present excitement subsides a little, another such fair may meet with more profitable patronage."

—*Bombay Gazette:* "We give elsewhere the Poona Divisional Orders, from which an idea may be formed of the grand military spectacle in store for Lord Northbrook. Poona is already full to overflowing with visitors. Large numbers may be expected from a large radius, which will certainly include Bombay, and we shall soon behold the hotelkeepers advertising soft planks for gentlemen bringing their own bedding, and unprecedentedly low rates per night for family billiard tables, morning tea, and tub."

—*Indian Statesman:* "The great ecclesiastical question of Germany continues to be the fight between the Prussian Government and Bishop Krementz. To vindicate their position, the Government are urged to deprive the Bishop, and in the next session of the Landtag to make new regulations for the Episcopal body. Unless followed by stronger measures, the action of the ministry will, it is said, be useless, as the amount of the grant will be made up at once by 'the faithful' and Government will be beaten. This is not the only Episcopal difficulty with Bismark: the Bishop of Munster is also 'in correspondence with' the Government about the election of a Professor in the Philosophical faculty at the University. An Old Catholic has been elected and presented to the Minister: the Bishop protests, and forbids all theological students to attend the lectures. The *Times* publishes an address sent last June by the 'Catholic Union of Great Britain' to the Bishop of Ermeland, and the reply of the Bishop."

"Sabean" in the *Indian Statesman:* "I will tell them what the so-called learned of Europe say of their sacred books. Sir John Chardin said that 'the old dialect of Persia, except what remains of the present language, is entirely lost! that no books

now exist in it! and that the jargon and characters of the Parsees of Carmenia and Guzerat are barbarous corruptions or inventions of the Guibre Priests, without the least similitude to the inscriptions still discernible on the ancient ruins of Persepolis.' Now this opinion is universally, or nearly so, adopted by the learned of the present day, and 'K. B. C.' may be satisfied that so prejudiced and dogmatic are the learned that the clearest proofs of error will never change their ideas of Sir John Chardin's dictum! If he wants a little more of the scholars, let him see what M. Anquetil du Perron says is the meaning of the Zend Avesta! But he may wish still to see if he cannot find one really sensible man and may consult the Chevalier Bunsen's translation! By this time he must have made up his mind that these 'great scholars are all stark mad!'"

FRIDAY, NOVEMBER 22.

—The Viceroy leaves this forenoon for Poona. He has given Rs. 1,000 for the Khandeish Relief Fund.

—*China Mail:* "The Emperor was married on the 16th, but no details are as yet published; the *Illustrated London News* had an artist present in the city. Imperial permission has been given to build vessels on foreign models, and to exercise troops in rifle drill. 105,000 piculs of grain have been granted by the Imperial Government for the sufferers from the floods in Chili."

"Hongkong is now in telegraphic communication with the Australian Colonies. The barque *Marie*, wrecked in the Canton River, has been raised. Atelegraph is spoken of between Macao and Hongkong. An effectual check is being placed on the coolie kidnapping business at Canton, and Macao traders object."

—*Indian Statesman:* "A piece of information comes to us from China which, if it can be relied on, throws some light on the recent destruction by fire of the Pacific mail steamer *America* at Yokohama. A rumour had reached Hongkong that on raising the treasure tank from the sunken vessel a hole sufficiently large to admit a man was found in the side; the conclusion drawn from this circumstance is that the bullion was stolen either at San Francisco or during the voyage, and the vessel set on fire that the guilty parties might escape detection. It is stated that a telegram has been sent to San Franciso to arrest all the officers who belonged to the vessel at the time of her destruction, and who had been forwarded to that port. Should there be any truth in this, hardly any punishment can be considered too severe for men who could thus deliberately plan an act the consequence of which they must have known would result in terrible loss of life."

"The ravages of locusts during the past autumn have not, it seems, been confined to India; accounts from Manilla describe the destruction by these mischievous insects as something terrible."

—A fearful scene, writes the military correspondent of the *Indian Daily News*, took place recently at a concert given by the officers of Her Majesty's ship *Ganges* at Falmouth. Mr. Boynes, Chief Gunnery Instructor, sang a song in character, which was much applauded, and when he reappeared he staggered forward to sing again, and fell; his fall was taken to have been intentional, and the applause was repeated. Mr. Boynes continued struggling, and the laughter was renewed, but the merriment was soon changed to alarm and the doctors were called in, but before their arrival he died, in full view of the audience. Mr. Boynes leaves a large family.

—Deaths last week, 351.

—*Overland Mail*, Nov. 1: The inundations in Italy have caused damage estimated at many millions. The provinces of Mantua and Ferrara have suffered most.

Eighty persons have perished by the burning of the steamer *Missouri* when off the Bahama Islands.

The death of Mr. Dundas has caused a vacancy in the representation of Orkney and Shetland.

The Emigration Commissioners have warned the labouring classes against emigrating to Paraguay.

Mr. Froude is lecturing in the United States with a view to convert the Americans to a juster estimate of the condition of Ireland.

Mr. Mill has written to the "International" protesting against the absurd use of the phrase "the present political and social revolution" in England.

The Attorney-General has expressed himself favourable to the abolition of the income tax.

The man Taylor, charged with the Bermondsey murders, has been acquitted on the ground of insanity.

A requiem service for the late Rev. J. Purchas, of Brighton, was held at All Saints' Church, Lambeth, on Sunday last, with the extremest ritualistic observances. The Rev. Dr. Lee preached a sermon from 2 Sam. 22, xxii. 1, "The Lord has delivered him out of the hand of all his enemies."

—Samuel Westlake, the driver of a Cornwall mail train, succeeded in preventing a frightful accident one day this week. His train was proceeding at full speed, about a mile from St. Austell (where there is an incline, and the traffic is worked on a single line), when a train was seen advancing towards the mail. It was a heavy mineral train, with defective brake-power, which, in being shunted to get out of the way of the mail, had run away, and was thundering down the incline at increasing speed. Westlake, the driver, instead of jumping off when saw the danger, with great presence of mind succeeded in stopping his train, and reversed it. The passengers, becoming conscious of their peril, were shrieking and fainting. The uncontrolled clay-train was still coming on, and the two engines approached within twenty yards of each other before the mail was able to get clear away.

Selections.

BIOGRAPHICAL SKETCH OF THE LATE REV. DR. RIBBENTROP.

Three or four years ago much was said in certain quarters about the necessity of changing the present system of missionary operations, and the desirableness of employing "heroic" missionaries, who should continue unmarried, adopt the native style of living, engage principally in itinerating, and on their tours depend mainly on native hospitality for food and accommodation. Men of experience at once saw that the scheme, if made obligatory, would not answer; and that the contemplated pecuniary saving would soon lead to the loss of valuable lives; but they admitted that if any of God's servants had the gift of being such heroic missionaries, and were willing of their own accord to adopt the mode of proceeding recommended to them, they should not be discouraged; provided only the danger of self-righteousness, and the risk of making austerities appear meritorious in the eyes of the natives, could be avoided.

It is remarkable that the practice of fasting or other austerities is not enjoined anywhere in the New Testament, and in the Old only for one day in the year. In fact, our blessed Lord, by attending the marriage of Cana and changing the water into wine, which was the first miracle he performed, appears to have intended, at the very outset of his public ministry, to show that the practice of austerities was not to constitute an essential feature of a religion based upon the proclamation of glad tidings of great joy. On the other hand, it is very clear that self-denial is one of the highest duties of a follower of Christ, and the example of Paul shows that this self-denial may legitimately assume forms very similar to those of asceticism, without, however, making the latter a special object distinctly aimed at. The correct principle probably is that such hardships should only be practised when love to others could not be exercised without submitting to them.

It has often been said, not without truth, that Protestant missionaries are not given to the practice of austerities; yet there have been among them men who have exercised self-denial and frugality to a degree not far below that attained by ascetics. Some examples of this kind may be found among the Lutheran missionaries of the last century who laboured in the Tamil country. Other examples are supplied by Moravian missionaries, some of whom became slaves that they might have an opportunity of preaching the gospel to slaves, whilst others (in South Africa) became inmates of a leper asylum in order to preach Christ there. Men of a similar stamp have been found, and are still to be found, among missionaries in the west and north of India.

One of the most remarkable missionaries of this description was the good man of whose life we propose to supply a sketch, based on a brief and not particularly lucid article which appeared in the *Basel Missionary Magazine* for June 1864.

Mr. Ribbentrop was born in 1819, in the small principality of Wernigerode. After passing through the grammar-school of Halberstadt, he proceeded to Berlin to study the law. He remarked in after-life that, notwithstanding the care bestowed on his education, he was never informed that Christ was still living, in heaven or on earth, or that there were people in whom Christ lived. After a time he gave up the law, and devoted himself to the study of the classics, and especially of the Greek philosophers. He attained such proficiency that he received the degree of Doctor of Philosophy, corresponding to that of M. A. in England. Having completed his studies at Berlin, he proceeded to Munich, attracted by a desire to attend the lectures of Schelling, and to become conversant with the numerous treasures of art deposited in the magnificent buildings of that city. But it would appear that history and the natural sciences soon received more of his attention than metaphysics, and at length he also came to the Bible, which up to that time had been an unknown book. A new world now opened before him, and he began to perceive that real life and truth were not to be found with Aristotle or his successors.

He appears, after a time, to have returned to Berlin, where he became acquainted with Gossner, "the unwearied driver, the uncompromising despiser of all the fine tissues intended to veil the Crucified One and keep him out of sight." Gossner gave the young man no rest till he had decided upon having done with the world, and engaging in active usefulness. For a time he was a teacher in a public grammar-school at Berlin. But by degrees he became impressed with the misery of the heathen world, and its need of the gospel; and ultimately he offered himself to Gossner for mission work, and being accepted was appointed to the mission in Tirhoot.

Mr. Ribbentrop possessed some property, the bulk of which, as well as his personal services, he devoted to the mission, reserving a few hundred German dollars (= Rs. 1½) for special objects at home; such as an infant school in the city where he had spent his boyhood; a small sum to liquidate a forgotten claim of suretyship once incurred at Munich; and a considerable sum by way of compensation to the mother of a friend whom he had induced to leave his trade and become a stage-player. He made these payments "lest the devil should hereafter charge him with concealing his faults."

In company with two other missionaries he arrived at Calcutta on the 21st September 1848, and was deeply interested in the little he saw of mission work, and especially of street-preaching, during his brief stay. From Calcutta he proceeded to Chupra, where he lived and laboured the remaining fifteen years of his life.

He was much engaged in itinerating and in all the kind of work incidental to it, such as conversing with promising inquirers. But after a time he devoted himself principally to the young, greatly wondering at, yet thankful for, the short-sightedness of the Brahmins, who had no idea of "the power bestowed by God upon children." If his faith and patience were sorely tried by the character of the adult population, he comforted himself with his conviction of the usefulness of schools. He said, "Again and again I become reconciled with this corrupt nation through the children, because faults which are incurable in the old may easily be checked in the young." He was pleased when the parents came to the school and witnessed his proceedings with the young. He thought, if these were impressed, the hearts of the fathers might in due time be turned to the children. But whilst in the school he appeared to be revered by all, it was not so in the street; occasionally he had the mortification to see even some of his former scholars in the ranks of the scoffers.

Mr. Ribbentrop had charge of an orphanage for boys, and among these he was happy and indefatigably laborious; and they appear to have appreciated his devotedness. When the mutiny broke out, he was at a loss what to do. The boys themselves were alarmed. One little fellow cried out, Alas! the Lord Jesus is going to kill us all. Another corrected him, saying, No, he is going to take us all to heaven. But a third one merrily shouted, No, he will hide us all. Mr. Ribbentrop, who accidentally overheard this debate, was cheered by this final result. And in fact both he and his boys continued unhurt.

His sympathy with the natives grew so strong that he endeavoured to become like them in his food and outward habits, hoping this might facilitate their becoming like himself in spirit and character. He drew a personal allowance of twenty rupees only, and of this small amount he spent a considerable part in charity. Occasionally he gave away all his clothing except what he hap-

pened to have on. Once seeing a wretched-looking Hindu in the road, all covered with dirt, he took him to a stream close at hand, and washed his clothes for him, embracing at the same time the opportunity of pointing him to the fountain opened for sin and uncleanness.

Sympathy with the natives prompted him to erect an asylum for the poorest of the poor, especially for diseased, blind, or crippled fakirs. These he frequently visited in the night, and beguiled the sleepless hours of the sick by telling them of Christ and his works of love. Knowing that the lepers who come to his asylum would not be cared for by any one else, he attended them himself; and the same consideration induced him, when one of them died, to rise—even if it were in the middle of the night—and personally to bury him, a service to which the most advanced Hindu devotee would never have stooped. Extracts from his letters show that he did not look upon such acts as meritorious, and that if at one time he expected marked spiritual results from them he did not relax even when he saw that his hopes were not realised. On the subject of success he comforted himself with observing, in Gossner's words, that "if it was not raining, it was at least drizzling."

Mr. Ribbentrop appears to have realized in a higher degree than most others the literal truth of the principle that it is more blessed to give than to receive. It appeared to him delightful to be able to clothe a man, or at least a child, for eight annas, and to give him two meals at the cost of six pice. It would appear that he liked to drop a copper into the hand of every wretched beggar he met sitting by the wayside. Nor was his sympathy confined to natives; it extended also to his associates in the Mission. When the Home Committee, being informed by others that his health was failing, urged him to revisit Europe, he declined, on the plea that he was well enough, but that some other brethren needed a furlough. Once an English friend, seeing that he was ill and ought to have a change, gave him a sum of money to enable him to make an excursion; but he handed it over to another brother, who was about to marry, and who surely (he thought) needed it much more than himself.

His end was very unexpected. Early in September 1863 he went to Muzaffurpore to stand god-*father to the child of a colleague.* On the 6th he started for Chupra, taking a carriage for the first six miles, with the intention of walking the remaining twelve. He walked on till noon, when he was observed by a peasant to stagger and sit down under a tree. Other natives soon came up from the fields, and seeing him speechless and foaming at the mouth went and gave information at the house of an indigo-planter which was near at hand. Not a minute was lost after that; but when the planter came up to him life had fled. Medical authority stated spasm of the heart to have been the cause of death. The body was taken back to Muzaffurpore, and buried there. His departure brought to light the strong affection with which he was universally regarded, not only by native Christians, but also by Hindus and Muhammadans.

It appears that for a considerable period before his death he had devoted two or three hours daily to private prayer; this, no doubt, was the hidden source of his devotedness.

We are not prepared to affirm that he may not have erred in carrying self-denial so far, but are there not nine who fall short of the proper measure for one who exceeds it?

Among Mr. Spurgeon's recent sermons there is one (No. 1044, "Loosing the Shoe Latchet") in which the privilege of rendering humble and humiliating service is described and enforced; we could wish that it was in the hands of many of our readers, and that the principle it advocates was embodied in the practice of all.—*J. W. in Christian Spectator.*

CAN AND WILL.

These two little auxiliary verbs often play a very important part in English sentences. They are very distinct in meaning, so that it will by no means do to interchange them. Every schoolboy who has learnt a little English knows what a great difference in meaning there is between "*Can* you take care of this helpless child?" and "*Will* you take care of this helpless child?" The former question refers to *capability*, the latter to *willingness.*

Now there are many who in regard to the things of God fall into the mistake of confounding together the two words *can* and *will.* This mistake is the more diligently to be guarded against, because many are led away by it into utter heedlessness about religion, or into doubt and indecision, or into false beliefs and deceitful hopes. God can do whatever He pleases. But the great question for us is not what God *can* do. God could take me to the moon, but I have no reason to think that He *will* do so. He *could* take you up, reader, and set you down in the heart of London, but you do not suppose that He will do so. To inquire what God *can* do is very often to launch out into the idlest speculation; the important question for us to ask is, What is God's will concerning us.

Now several of the objections brought against Christianity arise from confounding together these two distinct questions,—what God can do, and what He will do. For instance, Christianity teaches that every man should pray to God. This none but an atheist would be disposed to deny. But Christianity goes further, and says that prayer is to be offered in the name of Jesus Christ, the Mediator between God and man. Some of our quick-witted, educated young men, who hesitate not to give their decision in a moment on solemn questions which have often engaged the long and patient attention of the wise and thoughtful, immediately take up this Christian doctrine and say, "What? Does God need a Mediator between Him and man? Can He not hear prayer at once without the intervention of any other? And is it not derogatory to the glorious character of God to say that He needs to employ a Mediator, and cannot hear our petitions at once?" All this—and there is much like this spoken and written in India—puts aside the real point at issue. The question is not at all whether God *can* do this or that; it is entirely a question of what God *will* do. Therefore the supposed objection—instead of being, as is usually thought, a very strong one—simply has no meaning as an objection. It has reference to a speculative question regarding which Christianity says nothing and cares not to inquire, namely, whether God *could* hear prayer except through Jesus. It is idle for me as a sinful man to discuss whether God *can* do this thing or that thing; my concern should be to know whether He *will* hear my prayer, and, if so, how He wishes my petition to be presented.

A similar objection is often brought forward against a book-revelation from God. Mohammedans say that the Koran is a revelation given by God; Christians say that the Bible contains the one divinely-given revelation. Many an educated native of India would demur to both these statements, and say, "Since God has gifted us with noble reasoning power, can He not supply us with spiritual instruction individually through our faculties? Why should He have to resort to the plan of a book-revelation?" Here again the point involved is shelved, and the supposed objection has no meaning. For the question is not, By what means *can* God unfold religious truth to man? but, In what way has He done or will He do it. To discuss and conclude whether God *can* or *cannot* reveal religious truth to man directly through man's mental faculties may be interesting as a speculative thing; but it does not bring us a single step towards the all-important practical question, whether God *has* unfolded or *will* unfold religious truth to man, and, if so, in what way or by what means. Many a man in India when urged to examine the claims of the Bible as the revelation of God, quietly falls back on the question whether God cannot reveal his truth to man directly, puts away the book which would afford him religious truth, sinks into spiritual sloth, or plunges into a sea of speculation, and lands on the bleak, barren shore of atheism, self-exiled from the region of spiritual light and peace. Pure and practical religion enlightens the mind, quickens the conscience, and sanctifies the heart: and if we want to be brought under its ennobling influence, it is sheer waste of time and strength to discuss whether God can or cannot do such and such a thing in a particular way; we must set our minds to know what God's *will* is, and how we are to perform it.

Perhaps there is no doctrine against which the objection we are dealing with is so persistently urged as the Christian doctrine of salvation. Christianity teaches that all men are sinful; that God is the Saviour of man; that God in love to man sent Jesus Christ into the world as man's Saviour; that Jesus, being divine, took sinless human nature upon Him, and in man's nature suffered in man's stead even to death; that God offers full pardon and peace and sanctification and foretaste of heaven to every man who, repenting of his sin, turns to this Divine Redeemer, Jesus Christ, and pust his whole trust in Him and in his atoning death. Hearing these solemn themes, which have brought spiritual life to millions, and which have engaged the devout and rapt attention of men of the greatest name in art and science and philosophy, many an educated native of India puts on a sneer of contempt and is ready with his favourite objection: "Do you really mean to say that God cannot be the Saviour of men without the intervention of a redeemer who is to suffer and die? Is it possible that Christianity teaches that God cannot forgive sin without an atonement being made? What a strange system it must be! Surely you Christians must be dreamers, to ascribe so little power as this to God."

Here again the objection is aimed at a thing which Christians care not to inquire into. The question is not one of God's power at all; it is solely one of God's *will.* It is not whether God *can* save sinful men except through a Redeemer, but whether He is willing to save them and in what way. Surely it is not for man to prescribe to God the manner in which He shall deliver us from the guilt and power and punishment of sin. Rather is it the place of man to inquire in humility the way in which God condescends to meet the sinner in mercy and to bestow pardon and every spiritual gift upon him.

Our limits prevent further discussion. But enough, we hope, has been given to show that some of the commonest objections to Christian doctrines entirely mistake the point at issue, and have no better foundation than a stupid confounding together of the meaning of the monosyllables *can* and *will.*—*Monthly Visitor.*

Miscellany.

"One of the most remarkable preachers in the United States was the Rev. Edward T. Taylor, pastor of the Seamen's Bethel Chapel at Boston, familiarly known as Father Taylor. The life published in America, of which we have a reprint,* is full of interest. It is written somewhat loosely and unconnectedly, but abounds in graphic narrative, and is well fitted to excite men to activity in the work of God. 'Father' Taylor was born in Richmond, Virginia, in 1793. He was neglected in his childhood, went to sea when only seven years of age, and continued his sailor life for ten years. He was brought under religious impression at the age of eighteen, and became at once very decided in his Christian character. He embarked soon after in a privateer during the latter war with Britain, and was captured by a British man-of-war and conveyed to Dartmoor. Here, strangely enough, he began his career as a preacher. 'The captives were compelled to listen to a chaplain whose read-prayers were an abomination to the Puritan ears, and whose sermons, full of British sentiments, grated harshly on American feelings.' They had noted Taylor's fervency in prayer, and pressed on him to have prayer with them. They then said he must preach too. He protested against such presumption. 'Preach—impossible! He could not read: how could he preach?' He was, however, pressed into the service. Sitting down with one of his shipmates, he asked him to read passages from the Bible. At last he struck on the text, 'A poor and wise child is better than an old and foolish king.' He preached with immense fervour and fluency, and even sarcasm. When all the passions of his comrades were aroused, he halted and cried out, 'You think I mean King George: I don't; I mean the devil.' After this he preached regularly, with much effect, in his prison-ship. After his release he improved his education, and became a regular preacher. In 1828 he went to Boston to take charge of a sailors' chapel. His chapel was soon crowded, and his reputation was widely spread. Every stranger who visited Boston went to hear him, and there are descriptions of his preaching by Miss Martineau, Dickens, and others. His preaching was not more striking than spiritual and effective. He constantly recurred to his sea experience in his illustrations, and his power over sailors was marvellous. Numbers of them were brought under religious conviction through the influence of his ministry. On the whole we have seldom read a more interesting life, nor one fitted to do more good by a wide circulation. It should be in every congregational library."—*Christian Work.*

* *Father Taylor, the Sailor Preacher.* Incidents and Anecdotes of the Rev. Edward T. Taylor. By the Rev. Gilbert Haven and Hon. Thomas Russell. London: R. C. Dickinson. 1872.

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American Unsectarian Church in Rome: "The great opportunity which has been lately opened for Christian work at Rome has been embraced by American Christians living or sojourning there with commendable wisdom and courage. The beginning was made, immediately after the proclamation of religious liberty, by Mrs. E. B. Gould, the wife of an American physician resident in Rome, who gathered a school of destitute children and began to give them Christian instruction. Her work has rapidly progressed, and two flourishing schools are now in operation. In April last an 'American church' was called together; representatives from the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Unitarian Churches uniting in the formation of a society, to which the Rev. Henry R. Waite was called to minister. The purpose is, as set forth in the circular before us, to organise a Church 'based upon the simple principles of the Gospel, catholic in its character, embracing all who acknowledge themselves as God's children, and in sincerity and truth love our Lord Jesus Christ.' The first floor of a palace, the rent of which is 2,400 dollars in gold, has been secured, containing apartments which will serve as audience-room for the church, as quarters for the Youug Men's Christian Association organised in connection with this church, and as a residence for the pastor. The Christians who are in Rome will bear their full share of this expense; but it is not too much to expect that they will be assisted in this and in their missionary work by Christians in this country. The first quarter's rent will be due on the 1st of October.' A church of this character—simply Christian, wholly free from sectarianism—is needed in Rome more than anywhere else. In that city and neighbourhood the strifes and divisions among Protestants have been exceptionally bitter and indecent; and there is need of a standing illustration of the real unity of spirit which prevails and is steadily increasing among the Protestant denominations." —*Christian Work.*

—THERE is a Synagogue in the neighbourhood of Cairo said to have been built 45 years before the second temple was destroyed, or a little before John the Baptist began to preach. Dr. Grant, of the American Mission, Cairo, has found in this Synagogue portions of the Hebrew Bible, supposed to be very old. They were in a niche ten feet above the ground.

TELEGRAPHIC NEWS.

Paris, November 13th: The National Assembly was opened to-day. M. Thiers in his message gratefully dilates upon the progress which has been made for the reparation of the deficit of 132 millions, for the equilibrium of 1873, and for the surplus for 1874. He forcibly appeals for the maintenance of order and for the definitive establishment of a Conservative Republic. France, he says, needs repose, and an orderly Republic which could inspire confidence would be surrounded with friends. The decisive moment, he adds, for a constitutional organisation had arrived, and he hoped that the work would be complete and durable. The initiative he leaves to the Assembly.

14th: The National Assembly, by a small majority, have decided to elect a Committee for the purpose of making a reply to M. Thiers. An early dissolution of the Assembly is expected.

London, 14th: The London School Board have adopted the principle of establishing special schools for ragged children.—Admiral Sir Alexander Milne succeds Sir Sydney Dacres as First Naval Lord of the Admiralty.—Mr. Archibald, of the Home Circuit, has been appointed to a judgeship, vice Sir James Hannen.

Berlin, 14th: Herr Stolberg, a supporter of Government, has been elected President of the Herrenhaus.

15th: Severe inundations have occurred in North Germany.—King William is about to create life members of the Herrenhaus to carry out reforms.

Versailles, 15th: The Right and Right Centre of the National Assembly have resolved to coalesce.

London, 15th: The Common Council of the Corporation of London have resolved to apply to Parliament to establish a Tribunal of Commerce in London.—The Penshall Colliery in Staffordshire is flooded, and twenty-two lives have been lost.—It is probable that the Tichborne trial will be postponed until the Hilary term.

16th: The Burmese Embassy has gone to Paris.—Captain Bean Smith has been created a Companion of the Star of India.

17th: Mr. Goschen in a speech made at Bristol yesterday vindicated the Naval policy of our Government, and deprecated the groundless panic which had arisen regarding the state of the Navy. He strongly expressed his views concerning England's obligation to suppress the slave-trade, and stated that the whole of the Australian squadron was to be engaged in that duty, besides which five swift cruisers were being built with the same object.—A terrific hurricane has occurred throughout Denmark, causing great inundations. Thirty-four ships are reported to have been wrecked.—Advices from Haralsund (in Denmark) state that the total loss by the hurricane is eighty vessels. There is great suffering throughout the country, all the wells have been flooded, la ge numbers of cattle have been drowned, and many people have perished.

18th: Insubordination has occurred in a division of the Metropolitan Police in consequence of the dismissal of the leader of the recent agitation for increased pay.—Mr. John Bright is expected to appear in the House next Sessions.—*Obituary:* Mr. James Dyce Nicol, Member for Kincardineshire.—The Porte has accepted the proposal of Sir F. de Lesseps to invite the Powers to send representatives to a congress to determine an equitable and uniform system for measuring the tonnage vessels.

Paris, 18th: An excited debate took place yesterday in the National Assembly on the motion of General Changarnier, condemning the provincial tours of M. Gambetta and the laxity of Government towards the Radicals.—M. Gambetta made no reply.—M. Thiers then hinted an appeal to the country, and demanded a vote of confidence, which was reluctantly carried by 267 against 117, half the members abstaining from voting.

19th: The vote passed in the National Assembly yesterday implied a censure upon M. Gambetta for his recent speech at Grenoble.

London, 19th: Mr. Bailey, the speaker at the recent Fenian Amnesty demonstration in Hyde Park, has been fined five pounds for infringing the Park regulations. His counsel contended that the regulations were invalid, because they have not been sanctioned by Parliament. The case has been relegated to the superior courts.—Eighty insubordinate metropolitan policemen have been dismissed.—A rule *nisi* has been granted for the trial of the Tichborne claimant at the bar, with the object of accelerating the same.

20th: The Bank Act is now under the consideration of the English Cabinet.—The Rev. Henry Rowley has been appointed Bishop of Madagascar.—An official announcement has been published to the effect that all the Metropolitan policemen except 185, who have been suspended, have satisfactorily discharged their duties. The men who have been suspended have expressed contrition at their conduct, and desire to be reinstated. The official announcement authorises the prosecution of four of the ringleaders, one of whom has been sentenced to one month's imprisonment.—Meetings of the disaffected policemen have been held, and it has been resolved to hold a demonstration in Hyde Park on Sunday next.—*Obituary:* Mr. Thomas Dent.

Paris, 20th: A serious crisis is imminent at Versailles. M. Thiers is unwell, and threatens to resign unless a large vote of confidence is given on constitutional projects. Much uncertainty exists.

Berlin, 20th: The amended Counties Reform Bill has been read once by the Prussian Deputies, who have unanimously resolved to proceed with the second reading without referring it to a committee.

21st: A Company is being formed with the object of laying a cable between Rangoon and Singapore, touching at the Andaman Islands, Penang, and Malacca. The tariff is to be twenty-four shillings for twenty words.—The Commissioner of Police has dismissed 109 of the policemen who were suspended, and the remainder have been punished by fines and degradation. The reported meeting of policemen to hold a demonstration in Hyde Park was a hoax.

Paris, 21st: The crisis at Versailles still continues, pending the report of the committee appointed to reply to M. Thiers' message. The reply is expected on Saturday.

PASSENGERS ARRIVED.

Per Str. *India, Nov. 18th:*

From Genoa.—Mr. G. A. Jung; Mr. Meck; Mr. Bruesch; Mr. Brescher; Mr. Merk; Mr. Fuchs; Mr. Wonthron; Mr. Calebour Mr. Dandley; Mr. Pfleider; Mr. Pfleiderer; Mr. Stern; Mr. Weill; Rev. Mr. and Mrs. Kellogg and two children; Rev. Mr. and Mrs. Calderwood and 3 children; Rev. Mr. Graham; Rev. Mr. Barker; Rev. Mr. Hull; Mr. Latham; Mr. Brinwells; Mr. Pratt; Mr. Bacon; Mr. Brick; Mrs. Wyckoff and three children; and Dr. and Mrs. William.

From Naples.—Capt. Racchi; Mr and Mrs. Honiss and child.

From Suez.—Mr. Haine and servant, and Mr. Piguerne.

From Port Said.—Mr. C. Platz.

PASSENGERS SAILED.

Per P. & O. Str. *Geelong, Nov. 18th:*

For Southampton.—Mrs. Murray and two children; Mrs. O'Meara and four children; Mrs. Frances Bryant and two children; Mrs. O'Donoghue, two daughters, and six children; Mrs. Birnie; Mr. R. Dally, son, two daughters, and infant; Mrs. W. Mousley; Lieut. CoL T. Presant; Mr. C. H. Allen; Mr. Jamieson; Capt. Morris; Major-General and Lady Bourchier; Capt. Trevor; Mrs. Barnard; Mr. E. W. Garrald; Mrs. H. Gamble; Mr. B. Francis; and Mr. G. Bartlett.

For Brindisi.—Hon'ble Mr. and Mrs. A. J. Arbuthnot and European female servant; Lieut. H. de la M. Hervey; Sir John Strachey; Col. A. Johnson; and Mr. Day.

For Venice.—Mrs. Glancy; Mrs. Chapman, child, and European female servant; Mr. G. Smith, C.S.; Mr. Arthur French; Col. Nisbett; Mrs. Charles Boulnois, infant, and European female servant; Mr. John H. E. Hart; Mr. Vetch; Mr. K. C. MacIver; Mr. W. B. Jameson; Mr. Thomson; Mr. C. Edwards; and Mr. O'Byrne.

For Suez.—Mr. Besana; Mr. Manaro; and Mr. and Mrs. A. N. Dismentachis and two infants.

For Aden.—Miss Boyle and Col. Pelly.

For Gibraltar.—Mr. C. Cabral.

DOMESTIC OCCURRENCES.

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MARRIAGES.

ROBERTSON—TYLER—November 9th, at the Cathedral, Bombay, by the Rev. W. Maule, Eliott Larkins Robertson, Captain 16th Light Infantry, to Helen Frances, youngest daughter of the late Rev. J. Iredell Tyler, Rector of St. Giles in the Fields and Canon Residentiary of St. Paul's.

FRASER—ARCHIBALD—November 14th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, Senior Chaplain of Poona, A. H. Leith Fraser, Esq., M.A., Bengal Civil Service, to Agnes W. Archibald, only daughter of R. Archibald, Esq., of Devonvale, Tillicoultry, Scotland.

FROST—BAGLEY—November 14th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, Charles Evitt Frost, Esq., Bombay Civil Service, to Alice Sophia, daughter of Thomas Bagley, Esq., Durham.

DEATHS.

JOLLEY—November 14, at No. 8, Ordnance Lines, Poona, Sarah, the beloved wife of Mr. David Jolley, aged 37 years, deeply regretted.

DeGA—November 15th, at Bandora Hill, Anthony George DeGa, Esq., Assistant Messrs. Forbes and Co., aged 42 years, 2 months, and 7 days, leaving a large circle of friends and relatives to bemoan his sad loss.

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